

THE KU KLUX KLAN IN MANITOBA?

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Klanism in Canada ?

In early 1923 the Literary Digest confidently asserted that attempts by the Ku Klux Klan to extend operations into Canada were "not meeting with success." It forecast no better reception in the foreseeable future:

To a people having such (bicultural) traditions, so crude a device as the Ku Klux Klan would seem like sticking a lever into a delicate piece of machinery...

.....
Canadianism stands for full political and religious rights, free from terrorism or ostracism. Ku Klux Klanism stands for a blighting curse inspired by hate and fed by prejudice, bigotry and religious fanaticism.

Only two years later—March 13, 1925—Klan organizers met in Klonvocation in Toronto to formally organize The Invisible Empire, Knights of the Ku Klux Klan of Canada.

By 1928 Winnipeggers were startled to read such banner headlines as:
"Vice Is Rampant In City; Ku Klux Klan Plans Winnipeg 'Klean Up.'"²
"Ku Klux Klan Turns Attention to St. Boniface."³
"Grant Attacks Jews, Church of Rome and Manitoba Free Press."⁴

Who were they, when had they come, and why did they stay ?

In the beginning . . .

The place was Pulaski, Tennessee. The time was Christmas Eve 1865.⁵ Six young gentlemen, former Confederate officers bored in the aftermath of the Civil War, sought to amuse themselves by forming a social club. The outcome was a secret masked fraternity with mystical ritual named Ku Klux Klan --Ku Klux from "kuklos", the Greek word for circle, Klan for the fine alliterative effect. Almost at once Klansmen discovered that their nocturnal roamings about the countryside on horseback in long ghostly robes aroused fear among the Negro freedmen. So was the Klan of legend born.

In April of 1867 the rapidly spreading Klan drafted a charter and formally organized the Invisible Empire of the South. The original members were the élite of the South—Protestants, Catholics, and Jews-- bent on defending their traditions against Yankee carpetbaggers and

"uppity" Negroes during the lawless era of Reconstruction. Anonymity, secrecy, and individual den sovereignty prevented effective control from the top. Inevitably conditions within the Klan deteriorated into violence. In January of 1869 Imperial Wizard Forrest ordered the organization to disband. Though "the order no longer officially existed, it remained for the Federal Force Act, martial law, mass arrests, and confessions" ⁶ to bring the activities of the Klan to an end in 1872. But its spirit lived on in glowing myth.

The turn of the century saw publication of novels by Thomas Dixon glorifying the old South and its chivalrous saviour Klan. These formed the basis of the first movie epic, Birth of a Nation. Coincidental with this activity W. J. Simmons was having visions of a reborn Klan. His dreams were translated into reality on December 6, 1915 when he chartered the Knights of the Ku Klux Klan in Atlanta, Georgia. The "fiery cross" was adopted as its symbol. Membership was circumscribed to the white Anglo-Saxon Protestant. To the original anti-Negro campaign was added the slogan "Jew, Jug, Jesuit."

By the mid-twenties the Klan had achieved phenomenal success as it capitalized on the fears and intolerance pervading America after World War I. Membership was estimated at some four and one-half to six million with some seventy-five million dollars per year flooding Klan coffers. ⁷ Such power did it wield that it had become an effective political force. Men such as Harry S. Truman (later President) and Hugo L. Black (a later Supreme Court Justice) found it expedient to join, however temporarily.

Public scandal, internal dissension, overt intolerance, torture and violence soon discredited the Klan. By the onset of the Depression the glory of the Invisible Empire had faded and it ceased to function as a significant force. ⁸

The Klan Comes to Canada.

During the golden years of the Klan's prominence in the United States, the Canadian press began reporting its appearance in Canada. Branches of the fraternal order appeared in Montreal in September 1921, in Cranbrook, B. C. in November 1922, and in the Maritimes and Ontario in September 1923. ~~Klan organizers were in Manitoba, Saskatchewan and Alberta as early as 1921.~~ ⁹ We may assume the Klan's arrival on the Prairies from a Winnipeg Free Press report on December 6, 1924 "concerning the possibilities of Winnipeg emulating Calgary in starting a branch of the Ku Klux Klan."

Winnipeg Free Press - Please read Winnipeg as Manitoba throughout this paper.

Where did the Klan organizers come from ? Chalmers says:

To make certain that their business venture utilized the latest techniques, Canadians recruited their top salesmen from the United States. . . . The imported Kleagles and their Canadian employers made a killing.

Soon after headquarters had been set up at Toronto in 1925 troubles beset the Klan. In July Imperial Klaliff J. H. Hawkins departed over a salary dispute only to organize an independent branch styled the Ku Klux Klan of the British Empire. Within a few weeks he was forced to re-enter the United States.

Trouble with the authorities was also brewing:

When a series of incendiary fires ravaged Roman Catholic churches, including the historic old Quebec Cathedral, the Klan was blamed. However, not until 1926 was a church bombing, that of St. Mary's in Barrie, Ontario, successfully pinned on the Invisible Empire. ¹²

Plans were now going forward in Toronto for a more dynamic organization of Saskatchewan. In November, 1926 Lewis A. Scott, a Kleagle imported from the U.S.A., was given papers by Imperial Kligrapp Fowler making him King Kleagle of Saskatchewan. He, his son Harold, and H. F. "Pat" Emmons (alias Emoury, Emerson, etc.) of Indiana organized a Realm that claimed over 40,000 members from a province of approximately three-quarters of a million people. Local Klan coffers were strangely empty however. Unease grew. In September 1927 the Kleagles decamped. Emmons and the Scotts had absconded with the funds of the Saskatchewan Klan, an amount estimated by Premier Gardiner as running in excess of \$100,000. ¹³ And this for some nine and one-half months work.

Charged with misappropriating Klan funds, Emmons returned to give trial evidence that under his contract with Klan headquarters he was justified in keeping all monies he could collect. Saskatchewan Klansmen, suddenly grown wiser, organized a completely independent Klan and put their workers on a straight salary plus expenses basis. ¹⁴ Klan fortunes in Manitoba were to be closely bound to these two Saskatchewan movements.

An attempt was soon made to co-ordinate Klan activities throughout the Dominion as:

In the fall of 1927, most of the Klan bodies in eastern and western Canada amalgamated, under the name of "The Invisible Empire Knights of the Ku Klux Klan of Canada," leaving as separate organizations only the Ku Klux Klan of the British Empire and the Saskatchewan organization. ¹⁵

By the mid-thirties the Klan had all but disappeared from the Canadian scene, becoming only a memory that many wished erased.

Manitoba: A Decade with the Ku Klux Klan

By the close of the 1920's Klansmen could be found in such Manitoba points as Virden, Swan Lake, Morden, Hartney, Souris, Brandon, Rapid City, Neepawa, The Pas, High Bluff, and Winnipeg, East Kildonan and St. Boniface. A despatch from Brandon dated October 17, 1928 estimated Klan enrollment in Brandon at "hundreds", and that in Winnipeg at "about 2,000 members." ¹⁶ Why had the Klan been received by Manitobans?

Conditions in Manitoba in the '20's were peculiarly ripe for exploitation by the Klan. The dominant Anglo-Saxon Protestant cultural group which had its origins in Great Britain, Ontario, and the United States were uneasy over the tides of foreign immigrants arriving in large, seemingly unassimilable groups. Suspicions of "aliens" lingered on after the patriotic British mystique of World War 1. The Winnipeg Strike of 1919 was not soon forgotten and "Reds", "aliens", and labour were hazily lumped together in many Anglo-Celtic minds. An effective nativist movement was underway. ¹⁷ Although the 1916 School Act had made English the sole language of instruction, bilingualism was still a sore point of controversy. Control of natural resources was a standing issue between the province and Ottawa. Ardent prohibitionists and Sabbatarians were alarmed at the bootlegging traffic that flourished under prohibition and what they felt was the degenerating morality of the times. Traditionalist churches felt threatened as social Darwinism and Modernism unsettled their fundamentalist foundations.

The Klan in Manitoba was to exploit in particular Protestant fears of Roman Catholic supremacy, Anglo-Saxon "patriotism", suspicions of the immigrant, and the propensity of the sanctimonious for being their "brother's keeper." Or, as Emmons confessed later, "he and the Scotts had 'fed people "antis." Whatever we found that they could be taught to hate and fear, we fed them'." ¹⁸

The Ku Klux Klan in Manitoba seems to have had two distinct phases of organizational activity. The first was during the years 1921-1925.

Planning its Winnipeg debut in December 1924, the Klan received this reception:

The Knights of the Facial Diaper are due to be more cross than fiery if they attempt anything in this vicinity, it was hinted at police headquarters today when inquiries were made concerning the possibility of Winnipeg . . . starting a branch of the Ku Klux Klan. It was pointed out that . . . if a person wants to act "koo koo" and gallivant about the country dressed up in a bed tick and a pillow slip, that is entirely his funeral. But . . . he must not assume constabulary functions and attempt to regulate his neighbor's conduct. ¹⁹

Once official Klan headquarters were established in Toronto in 1925 its officers set about organizing promotional work in Manitoba. Their success in the field would seem to have been rather extensive for

Fowler wrote optimistically to Hawkins on February 18, 1925 that "Colonel Machin has done some good work in Manitoba. He will get a Charter there also after Parliament adjourns April 1st." This was not to be, however, and the "good work" seems to have suddenly ceased as Colonel H. A. C. Machin moved his base of operations to Kenora, Ontario, within two months of Fowler's letter. ²⁰

Perhaps the following report from La Liberté reflects why Toronto suddenly decided that the drive for Western klans must go forward under new leadership. Such a report concerning Le Ku Klux Klan à Winnipeg didn't bode well for the designs of Klan directors.

Plusieurs échevins de Winnipeg et bon nombre d'autres citoyens en vue ont reçu des menaces de mort ou d'actes de violence par téléphone. On prétend que ces menaces viennent du Ku Klux Klan. Le dernier rapport est au sujet de l'échevin J. Blumberg qui fut éveillé de bonne heure, par un appel téléphonique lui disant qu'il était au nombre de ceux qui devaient disparaître, selon la volonté des K.K.K. Une heure plus tard un médecin sonna à la porte et déclara qu'on lui avait demandé de venir chez M. Blumberg, où quelque chose de grave devait s'être produit.

S.-Hart Green, un criminaliste en vue, a également été averti qu'il n'en avait plus que pour deux jours à vivre. Les échevins J. McDiarmid et Barry ont aussi rapporté à la police qu'ils avaient reçu des menaces par téléphone. ²¹

The second phase of the Klan's activities in Manitoba opened with the arrival of the Scotts and Emmons in Saskatchewan in late November, 1926. Manitoba was now to become a Saskatchewan "mission field." One of the Klan's first recruits in Moose Jaw was D. C. Grant who showed up in Brandon soon thereafter. When the Saskatchewan Klan held its first public rally in Moose Jaw on June 7, 1927, Klansmen from Manitoba were reported in attendance. ²² At the unceremonious leavetaking of the Saskatchewan officials on September 18, 1927, disconcerted Klansmen joined the Press in denouncing the efforts of the Scotts and Emmons. Imperial Wizard J. W. Rosborough later said of them:

I am of the opinion that the whole idea was primarily a money making proposition for the organisers personally without regard ²³ to the effect on the people they enlisted in the organisation.

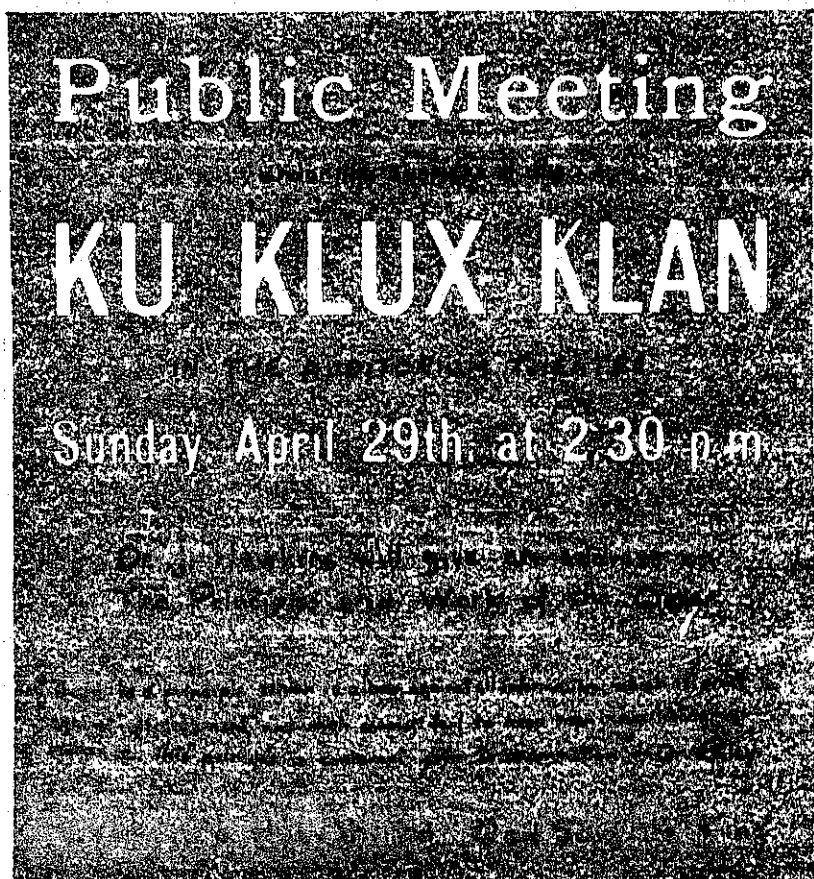
Emmons put it more succinctly at his trial:

We were out to get the dollars and we got them. ²⁴

The embarrassing publicity doesn't seem to have cramped D. C. Grant's style in Manitoba however. Under the guidance of a revamped leadership

and an independent Saskatchewan Klan, and with the aid of such powerful orators as J. H. Hawkins, King Kleagle of Saskatchewan, the Klan went on to make its greatest impact on Manitoba in 1928.

On April 24th, 1928, this notice appeared in the Virden newspaper:



25

The meeting duly took place and drew a small but attentive crowd. ²⁶

A report by a special investigator published in the Winnipeg Free Press in May, 1928, said:

Take a train about 100 miles out of Winnipeg in a general westerly direction and the chances are you would be stumbling all over Klansmen, with the possibilities that the train crew that took you there, if it lives in the west of Manitoba, belongs to the organization. . . . And let no one be mistaken, the Klan is going strong in parts of this western country. . . .

.
There is a Klan ²⁷ operating in Manitoba around Brandon, Souris, and parts west.

Brandon, the night of May 24, 1928, was the scene of a ceremonial cross burning "at the highest point of the north hill." "About 300 Klansmen gathered round it" including members "from Rapid City, Hartney, and Souris." ²⁸

D. C. Grant's organizational campaign opened in Winnipeg on June 1, 1928²⁹ when he addressed a meeting in the Royal Templars' Hall on Young Street.

The Regina Leader of July 3, 1928 carried a message from Premier Gardiner serving notice that:

Next week Dr. Hawkins and others were going to Manitoba. . . and they (Manitobans) would find that when \$13 fees ceased to roll in these men would very soon leave.³⁰

On August 3, 1928 the editor of the Neepawa Press alluded to the fact that the Klan had been heard from in the Neepawa and Eden areas.³¹

Back in Winnipeg the Klan continued to organise, campaign and expound its principles. Charging that "Vice is Rampant in City," Grant proclaimed of the Klan "We'll clean up Winnipeg."³² While demanding the removal of the Police Chief and the Morality Inspector on charges of inefficiency, "he threatened that if the police did not take action the Ku Klux Klan would."³³ On October 19th Grant moved operations into St. Boniface with a meeting in Berry Hall, Norwood.³⁴ Here Grant drew attention to a recent police inquiry into vice and graft in St. Boniface and intimated that if its findings were hushed up the Klan would know how to deal with the situation. Scottish Hall, East Kildonan, hosted Grant the night of October 22, 1928. "Viciously attacking the Church of Rome, Jews the world over, and the Manitoba Free Press, Daniel C. Grant. . . expounded vehemently. . . the principles of the Ku Klux Klan."³⁵ Sensational news headlines captured the public's attention and kept them informed of the Klan's message throughout October of 1928 in particular.

The Pas was to feel Grant's fine organizational hand. Reports of the Klan in The Pas start appearing at the beginning of November; Grant appearing on the scene at a packed public meeting on Sunday, December 9th, 1928. The arrival of the Klan in The Pas coincided neatly with a wide-scale R.C.M.P. "clean-up" in the northern frontier town. Court dockets overflowed with gamblers, bootleggers, "fancy ladies", etc.³⁶ Although Grant's claims of Klan incentive for the drive for improved moral appearances in the town were refuted by the R.C.M.P. he was not to be deterred. Back in Winnipeg Grant modestly pointed out in numerous illustrations that since he had been there things had taken a considerable turn for the better.³⁷

An account of Klan activity in Selkirk came in July of 1931. This included a tale of an abortive attempt at a cross burning. ³⁸

By 1932 the Klan had ceased to capture the headlines and would seem to have been fast fading from the Manitoba scene.

As the Klan spread across the Dominion it tried to dissociate itself from the notorious publicity it was garnering South of the border. The Saskatchewan Klan in particular emphasized that:

the Saskatchewan organisation was to be built on entirely different lines from that of the States; . . . It is built on sound Christian principles and will always be so conducted. ³⁹

At Grant's hands the Klan also acquired a history more ancient and appealing to Canadian Anglo-Celtic Protestants as he traced "its origin back to the Covenantors in Scotland."

The Klan's anti-Catholic, -Jew, -immigrant, and -vice campaign and its organization as a fraternal order carried a particular appeal to old-line Protestants, Scottish Rite Masons, Orangemen, and other "patriotic" lodgemen. The Orange Lodge had particularly close links with the Klan in Canada. ~~E~~ Issues of The Klansman, official publication of the Saskatchewan Klan, carried an advertisement for The Sentinel, Official Organ of the Orange Order. The Neepawa Press editor noted that at the Orange celebration at Brandon on July 12th, 1929. . . some local members took advantage of attending a Ku Klux Klan meeting in the evening. ⁴¹

And La Liberté recorded that:

D'après le Dr. W.D. Cowan, leur "kligraph," ce sont tout simplement des orangistes militants. ⁴²

How did the Klan enter a town? One organization used as a front while a Klan organizer summed up a town's potential was The International Bible Students' Association. When the federal government revoked its broadcasting license Hawkins charged that it was "because the association permitted the Klan to broadcast," Grant adding that "if the Bible Students were representatives of the Church of Rome, such a thing would have never happened." ⁴⁴ The heads of local organizations thought to be sympathetic to the Klan's aims were contacted for support. Advertisements might be placed in local newspapers advertising meetings or soliciting memberships. ⁴⁵ "Calling cards" were distributed about town. These carried the name of the Klan, addresses to contact for memberships, and the "principles of the Ku Klux Klan." ⁴⁶ And of course Klan organizers were busily at work. If sufficient interest were aroused a Klavern was organized.

Proselytised Manitoba klans would abide by the Saskatchewan charter from 1927 on; the chief organizers would spread much the same message and make the same basic appeals as they criss-crossed the Manitoba-Saskatchewan boundary. The three most colourful and active provincial organizers appear to have been D.C. Grant, J.H. Hawkins, and C.H. Puckering.

From Brandon on October 17, 1928, a despatch to the Winnipeg Free Press said of Daniel C. Grant:

It is understood that he came from the United States, believed to be an American, and went to Saskatchewan. He came from there to Brandon where he met with considerable success in organizing the movement. 47

A special despatch from Moose Jaw, Sask., October 18, 1928, added this commentary:

Daniel C. Grant, the Klan organizer, who is known generally in labor circles here as "Spark Plug", when he worked as a motorman on the street railway. (sic) To his associates here he at times displayed a religious streak. . . . Some weeks after becoming the organizer in Sask. Hawkins . . . employed (Grant) in Brandon. . . . Some time ago Grant transferred his activities to Winnipeg. 48



JAMES H. HAWKINS,
Klax Klan organizer, who has been active in Saskatchewan and whose deportation has been ordered by the Dominion department of immigration.

"Dr." J.H. Hawkins, former organizer for the Klan in the U.S.A. and Ontario, returned to Canada in 1927 and became a speaker and organizer for the Saskatchewan Klan.

He lent his oratorical ability to the Klan's cause with enthusiasm and skill. . . . Dr. Hawkins' appearance was as striking as his oratory. . . . Hawkins was "a clever man, a good organizer, and a wonderful platform speaker . . . but he never forgets the \$1.00." 49

In late July of 1928 Ottawa ordered Hawkins' deportation, explaining that:

the man entered Canada as a non-immigrant and remained without reporting for landing. 50

To be eligible for membership in the Klan you had to be White and Protestant. Those joining had to give a definite "Yes" to questions they were asked. Winnipeg Free Press reporters have recorded some of them for us. Examples are:

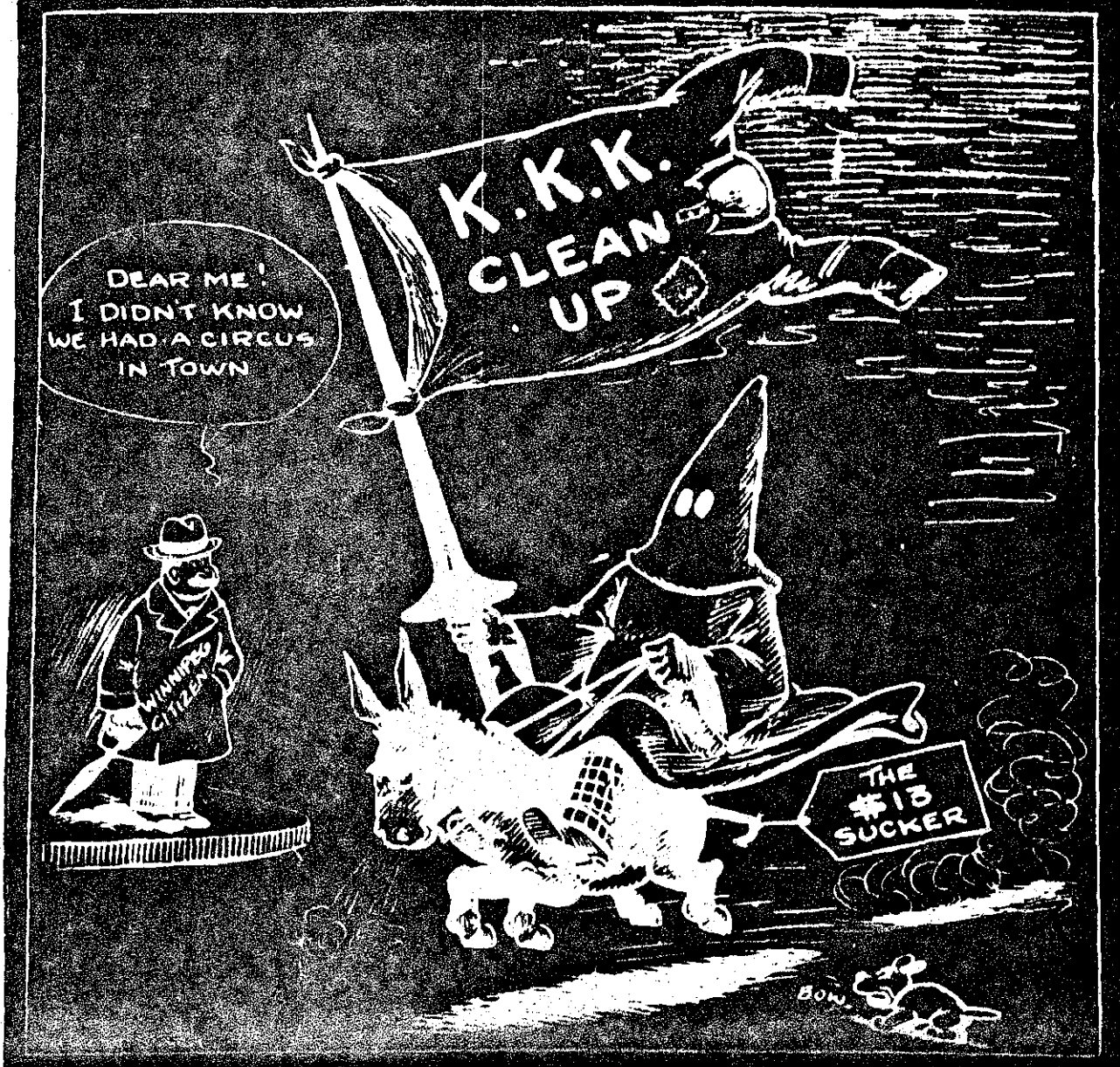
Was he a member of the K.K.K.? If not, what were his intentions in attending the meeting? Could he afford to pay the dues? Was he willing to? Was he a Protestant? Would he swear allegiance to the K.K.K.?⁵² Those who were not members were asked if they had any lodge affiliations, what church they went to, if they knew anybody in the city they could give as reference, what they did for a living and where they lived.⁵³

Fees for men joining the Klan were \$13.

(Emmons) Ten dollars was to cover the initiation. It was marked on the slip as Klectokan,⁵⁴ . . . Three dollars was to cover the first three months dues. . . . and 50 cents a month for each additional month. Klanswomen pay . . . \$6.50 for the first three months and 25 cents for each additional month.⁵⁵

MANITOBA FREE PRESS, WINNIPEG, THURSDAY, OCTOBER

SOMETHING HAS COME TO TOWN



The secrecy and eeriness of Klan actions frightened citizens when Klansmen were active about their neighbourhoods. ⁵⁷ As the Winnipeg Free Press investigator noted:

No one knows who is a Klansman and who is not. They are not made in an open lodge and with the ritual and ceremony which goes with some organizations. You sign an oath, you undertake the vows and you pay your money, you get the password and the secret signs and no one but the initiator knows ought about it. Except, of course, that you will be enrolled in headquarters and duly get your notices from time to time. ⁵⁸

Klansmen and their high pressure salesmen travelled about in cars, preferably in "groups of three." ⁵⁹

It is interesting that at none of the meetings reported in the press did Klansmen ever wear Klan robes, masks, or hoods, for in the countryside:

They wore black gowns and head gear, also face covered. ⁶⁰

Could the explanation lie with this statement taken from the House of Commons Debates in Ottawa:

Under the criminal code that body (K.K.K.) is prohibited from carrying on its operations in Canada inasmuch as it is a penitentiary offence to go masked by night. ⁶¹

Neither did cross burnings, fiery symbol of the Klan, take place during any of the reported meetings.

The Klan lecturers spent most of their time on public platforms expounding the principles of the Klan. The creed of the Saskatchewan Klan read:

The Klan believes in Protestantism, racial purity, Gentile economic freedom, just laws and liberty, separation of church and state, pure patriotism, restrictive and selective immigration, freedom of speech and press, law and order, higher moral standards, freedom from mob violence, and one public school. ⁶²

Grant proclaimed that these principles

are the foundation of the K.K.K. . . . They will perpetuate justice and will result in the abolishing of bigotry and unfairness. ⁶³

Samples from the Klan speakers are given below.

In connection with the first K.K.K. principle--Protestantism--Grant stated that "none but Protestants can join the organization."

. . . He continued to stress the importance of "realizing that while 'Catholicism and injustice are twins,' the 'Ku Klux Klan, Protestantism and justice are triplets!'" ⁶⁴

A few days later Grant declared that by Protestantism

he did not mean religion but "the liberty given to other persons to worship God to the dictates of their own conscience." ⁶⁵

Under the guise of the strengthening of Protestantism, strong criticism was levelled against the Roman Catholic and Jewish faiths, as Grant:

Intimated that the Roman Catholic church was, by degrees, gaining more and more control in the Dominion. . . . He admitted that the Jews were Protestants, insofar that they believed in God. They were the people, however, who crucified the Son of God, therefore they did not believe in Him. . . .⁶⁶

The Klan had nothing against the Catholic church, he said, but they did not believe in the intermarrying of races or creeds. . . . If races intermarried the result was that the children developed the worst points of both.⁶⁷

Racial Purity was next on the list. This elicited such comments as:

The Klan attitude towards colored men was that Almighty God in His Divine Wisdom had created white men. Then he created black, red, and yellow men and drew a distinct racial line between those races.⁶⁸

We fight against the inter-marrying of negroes and whites, Japs and whites and Chinese and whites . . . if inter-marriage continued, negroes would gain "world supremacy."

.
I make a terrific and annihilating accusation against the negro and Japanese races . . . I accuse them of attempting to push the white man out of both Canada and the United States and regain the continent for their greedy selves.⁶⁹

The subject of Gentile Economic Freedom occasioned an attack on the Jewish peoples, as

"Jews are too powerful," and . . . a "menace to the world because they are throttling the throats of the ordinary person to but enrich themselves." He styled them "slave masters."⁷⁰

Just Laws and Liberty were interpreted to mean:

the abolishing of graft and corruption. . . and better immigration and deportation laws. . . . While we deport sturdy and true Britishers, we allow sick and frail Poles, Ukrainians, and the scum of Papist Europe to enter the country without hesitation.⁷¹

The fifth article in the Klan creed was Separation of Church and State. The Church of Rome again came under fire, for:

We do not want Papal supremacy. We do not want the church to mix with politics. We will fight this, and we will win.⁷²

Pure Patriotism was a principle much vaunted by the Klan who emphasized their "Britishness" by displaying the Union Jack and singing the national anthem at all meetings. They constantly assured their audiences that the Klan "was solely a 'Canadian' organization" swearing "allegiance to the Union Jack."⁷³ Hawkins emphasized that "the oath demands unqualified allegiance to the Crown."⁷⁴ Grant:

held little regard for immigrants of European extraction for . . . they had no respect for the Union Jack and no patriotism for the Dominion. . . . Once at a dinner in a Roman Catholic community the pope was toasted before the King. . . . when the King was toasted first and the pope next, then it would be all right. 75

Restrictive and Selective Immigration was next on the list. Here Grant:

advocated unbiased immigration authorities claiming that immigrants were "rejected if they're not Roman Catholics." "An example of this is at Quebec." . . . "The government is taking our money --your money-- to stage a repatriation scheme in that province. He is using the money to bring French-Canadians, the most disloyal and unpatriotic people in the Dominion, back from the United States . . . and is giving them free farms in the west. And at Quebec City, priests, employed by the government as immigration authorities, are daily rejecting men who seek admittance to this country for the simple reason that they are not Catholics." 76

(Grant) ridiculed the term "new Canadian." . . . He charged that in certain areas in Saskatchewan the only three English words spoken re (sic) " e Vvote Liberal." 77

Freedom of speech and press was claimed as another desired goal of the Klan. Hawkins

made the claim that the press of Canada is controlled by opponents of the Klan movement with the result (sic) that it is practically impossible to secure a fair hearing. 78

Abusing the press as "yellow journals, all of them" Grant went on to say: ninety-two per cent of them are addicted to Romanism and are controlled by Papists. 79

This Klan exposé obviously had a startling effect for on October 23, just six days later, the Winnipeg Free Press quotes Grant as saying that:

92 per cent of the newspapers of the world were owned and ruled by Jews and the remainder were under the subsidized control of the Roman Catholic Church.

Law and Order and Higher Moral Standards were supposedly the basis for Grant's famed statement that the

Ku Klux Klan would clean up Winnipeg. . . .Vice, wantonnes (sic), graft and corruption walk hand-in-hand in this city! And the Ku Klux Klan is going to abolish all this. 80

He also demanded that Chief Constable Chris H. Newton and Morality Inspector William Eddie be ousted for inefficiency. 81

At The Pas he told his audience that "every criminal, gambler, bootlegger, in fact everyone against the law was also against the Klan." 82

Freedom from Mob Violence--"another thing not approved of was mob violence. Never had the Klan raided to accomplish its purposes--in Canada." 83

We do not believe in mob law, but in organizing and working through the ballot box on constitutional lines. 84

The last issue to be played upon was the rankling One Public School question which Grant managed to tie in with the contentious "natural resources" matter for:

He had been told that Manitoba would never get its natural resources without granting separate schools, "but Manitoba," he shouted, "will have her natural resources and never have separate schools." 85

Also:

The Winnipeg Klan passed a resolution protesting bilingualism in January, 1930. 86

The community did not let all this pass in silence. Editorial pages, letters to the editor and reported interviews reflected reaction to the Klan.

Roman Catholics were equally magnanimous in their praise of the Klan. Mgr. Jubinville of St. Boniface branded D.C. Grant "as a coward and an unreliable authority, who should be taken care of by the proper authorities." He added that "the Roman Catholic church would fight it (the Klan) to the full extent of its power," and stated:

The present activities of the Ku Klux Klan are a deliberate attempt to stir up trouble among the Roman Catholics and Protestants. . . . It looks like a scheme to raise a little "easy" money. 87

From Montreal came this reaction to several of Grant's charges:

Only one who has never seen the inside of the Canadian History text used in the Brandon primary schools would single out French-Canadians as "the most disloyal people ~~in~~ in the Dominion," in the face of 1776 and 1812.

It is really too bad that only Catholics are allowed to enter Canada. Apparently the Salvation Army, the Lutheran board and all the other Protestant organizations assisting people to our country deserve praise for their broadmindedness in spending time, and money on this work since, according to Mr. Grant, they must be helping Catholics while their co-religionists are being barred. 88

Marshall J. Gauvin, "the Canadian Anti-Christ". . . "whose ruthless and rationalistic expositions of fundamentalist Christianity found him a considerable following amongst Winnipeg's labouring classes" 89 said:

The Klan also attacks our public schools, . . . I would ask them . . . If they invade them and take the crucifix out of them, they might remove the Protestant Bible too! 90

Ottawa immediately took Grant to task for his charges concerning government sponsored Roman Catholic immigration.

This, of course, is branded by the department as wholly and entirely false. 91

From The Neepawa Press came this barbed comment:

The railways and steamship companies are seeking passengers throughout Europe and employing Roman Catholic priests in preference to communists as agents. The way to stop this sort of thing is for the Conservative opposition at Ottawa to protest. 92

Alderman John Blumberg may speak for the Jewish community. He expressed this reaction to Klan diatribes:

If these individuals are going to take it upon themselves to clean out the Catholics, negroes, and Jews, perhaps before it is all over some of the individuals will be cleaned out themselves.

.
The organizations which they have mentioned, the Catholics, negroes and Jews are just as good as any other parts of the community. 93

A letter signed by John Queen, chairman, and Robert Durward, secretary, voiced the displeasure of the Independent Labor Party of Manitoba.

The statements of those in charge . . . were of such a nature as to fill every decent citizen with disgust. . . . A huge portion of our population are Catholics, . . . and from Mr. Grant's behaviour we would say much better citizens than organizers of the Ku Klux Klan. . . . We are not aware that Jews, colored peoples and Catholics behave any differently from any other citizen. . . . The threat that the K.K.K. is going to take the law into its own hands is one that we cannot accept. . . . The virulent remarks of the organizers . . . should create a feeling of public hostility against such an organization as the K.K.K. 94

Reaction also came in from the Protestant church reputed to be most heavily involved with the Klan. A despatch from a Presbytery of the United Church in Saskatoon carried this message to Manitobans:

The church is not giving its support in any way to the Klan . . . as the teachings of the Klan are opposed to the teachings of Jesus. 95

From The Manse at Biggar, Sask. came this denunciation:

The balderdash served up by that speaker from Brandon . . . surely spells its own condemnation. . . . In Saskatchewan the net result of the coming of the infamous Klan has been to divide hitherto unified towns and cities, to breed an amount of bitterness and hate among neighbors that the writer has never before experienced in 20 years of western residence, and to embroil the politics of Saskatchewan in a hopeless tangle of recriminations. 96

But Dunlop of The Neepawa Press penned these reflections:

Saskatchewan conference of the United Church proclaimed their faith in the Tory-Ku-Klux campaign against the Liberal government at Regina by asking the premier for a statement. . . . Our petulant protestant preachers asked for complete conformity with their formula of education. 97

Obviously the Klan did have its following of admirers.

Evangelist E.C. Steinberg, of St. Paul, Minnesota, speaking from a Winnipeg pulpit, "strongly commended the intentions of the K K K to 'clean up' Winnipeg, and declared that the Klan had 'pluck and courage'." 98

From a Saskatchewan "Liberal of 30 years' standing" came this tribute:

I have read the literature of the Klan, I am acquainted with its principles and can truthfully say it is in every way an honorable and patriotic organization. 99

It has been commonly held that the Ku Klux Klan sought to exert political influence through the Conservative Party.

The Neepawa Press editor quipped that:

For all its professions of faith, it appears that the Klan like Sinclair Lewis' "Elmer Gantry," feels that "the enrolment of political allies helps almost as much as prayer!" 100

An Observer comments in Queen's Quarterly that:

Liberal newspapers and government speakers have definitely proclaimed an alliance between the Klan and the leaders of the Conservative party. . . . Admittedly, the extreme Orange wing of the Conservative party are probably members of the Klan while leading Conservative lawyers have appeared in the courts on behalf of klansmen. 101

Kyba says of the Klan in Saskatchewan:

Officially, the Klan itself remained free of political entanglements and neither party had the wholesale weight of the Klan organization behind it at any point in the campaign. 102

Calderwood records that in Saskatchewan:

No one political party had a monopoly on Klan membership. . . .

 There is no doubt that Conservative party supporters were in the majority in the ranks of the Klan. There is evidence that the Saskatchewan Conservative leadership . . . were either in an alliance with the Klan organizers or were bona fide members. 103

The issue of The Klansman for July, 1930 strove to instill the proper party spirit in its readership with such eloquent passages as:

Remember that the King Government is now controlled(sic) by Rome--67 of the 116 Liberal members being Roman Catholics--61 from the province of Quebec alone who must jump every time the Pope or his agents in this country pull the strings. Are you going to allow this control to continue or increase? Is it in Canada's interest to allow your government to be controlled by a foreign temporal ruler? Ask yourself the question and answer it on July 28th. 104

One of the feature articles in the issue was "How Shall I Vote?" 105
 And under the heading "Special Election Offer" we find this promotion:

We have on hand several hundred copies of the April, May, and June issues of The Klansman. Every copy is a stick of dynamite ready to be thrown into the campaign of Pro-Quebec politicians. 106

We leave it to the scribe of The Neepawa Press to make one last stringent observation on the subject.

During all periods of Liberal government at Ottawa there were allegations of subservience to Quebec. But now that Premier Bennett's majority in the House of Commons depends on his 25 Quebec supporters the yelpers are silenced. No more reviling of the Pope by the Ku Klux Klan. 107

Why was the Klan received in Manitoba? The special investigator for the Winnipeg Free Press summed it up thus:

What has the Klan to offer, what justification for its activities do its members find? In the first place, it is based on the old appeal against the Roman Catholic Church. . . . Then there is a certain feeling of need to keep the country English-speaking, by which is meant of British descent as far as possible. 108

People have joined the Klan in the West because they think it stands for something they want. One school, one language, and no interference with secular matters by the church. 109

Yes, the Ku Klux Klan did come to Manitoba. For over a decade its message spread among the unexceptional citizens of staid provincial towns and conservative rural byways. The temper of the Depression made its dark exotic mysteries a luxury Manitobans could no longer afford. Soon the Klan lingered only in memory.

K. K. K. GLOSSARY

District	One geographical area (up to 6 to a Realm)
Exalted Cyclops	President of a Klan Klavern
Furies	The 7 officers of a Klaverse
Grand Dragon	Head of a chartered Realm
Great Titan	President of a district convention (Klonverse)
Hydras	The 8 officials to assist a Grand Dragon
Imperial Klaliff	Vice President of the Invisible Empire
Imperial Kligrapp	Secretary of the Invisible Empire
Imperial Klonsilium	Executive; the Klonvocation's advisory group
Imperial Wizard	President of the Invisible Empire
The Invisible Empire	The total territory of a Klan
Kamelia	The women's Klan organization
King Kleagle	Chief recruiter and head of an unorganized Realm
Klatee	Klan treasurer
Klancraft	Practices and beliefs of the Klan
Klanton	The territorial jurisdiction of a Klavern
Klavern	Klan local
Kleagle	Organizer, recruiter
Klectoken	The initiation fee paid by new members
Klode	A Klan song
Klokard	A teacher or lecturer
KlonKave	Monthly meeting of the Klavern
Klonsel	Supreme legal counsel
Klonverse	District convention
Klonvocation	General Assembly; National Convention
Kloran	The Klan Bible
Klorero	Provincial convention
Kludd	Chaplain
Ku Klux Klan	From <u>Kuklos</u> , the Greek word for "circle"
<u>The Klansman</u>	The official publication of the Saskatchewan Klan, produced in Regina and edited and published by Chas. H. Ellis, Imperial Kligrapp of the Sask. Klan
Realm	A Province of Canada

Footnotes

- 1 "Canada's 'Keep-Out' To Klanism," The Literary Digest, V. LXXVI, February 3, 1923, p. 21.
- 2 Winnipeg Free Press, Wednesday, October 17, 1928, pp. 1 & 3, Hereafter cited WFP.
- 3 WFP, Saturday, October 20, 1928, p.1.
- 4 WFP, October 23, 1928, p.1.
- 5 Encyclopaedia Britannica, 1969, XIII, 505.
- 6 Chalmers, David M., Hooded Americanism, (New York: Doubleday & Company, Inc., 1965), p. 19.
- 7 Lowe, David, K. K. K. —The Invisible Empire, (New York: W.W.Norton & Company, Inc., 1967), p. 65.
- 8 For a history of the Ku Klux Klan in the United States see Chalmers, David M., Hooded Americanism, (New York: Doubleday & Company, Inc., 1965).
- 9 This information taken from:
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- 10 Arthur Meighen Papers, National Archives, Ottawa, p.104166.)
- 11 Chalmers, David M., Hooded Americanism, (New York, Doubleday & Company, Inc., 1965), p. 280.
- 12 Ibid, pp. 279-280.
- 13 Calderwood, William, The Klan in Sask., p. 45.
- 14 For a history of the Ku Klux Klan in Saskatchewan see Ibid.
- 15 Official Bulletin of K.K.K. n.d., Gardiner Papers, p. 12839, (hereafter cited G. P.) as quoted in Ibid.
- 16 WFP, Thursday, October 18, 1928, p. 5.
- 17 For more on the nativist movement see Mott, Morris K., The "Foreign Peril": Nativism in Winnipeg, 1916-1923, (Unpublished M.A. Thesis, University of Manitoba, 1970).
- 18 June 15, 1928, clipping, Transcript of trial, G.P., p. 13791, as quoted in Calderwood, The Klan in Sask., p. 53.
- 19 WFP, December 6, 1924.
- 20 Official Minutes of Knights of the Ku Klux Klan, Toronto, March 16, 1925, G.P. pp. 12727 & 12720, as quoted by Calderwood, The Klan in Sask., p. 19.
- 21 La Liberté, 25 août, 1926, p. 10.
22. Moose Jaw Evening Times, June 8, 1927, as quoted in Calderwood, The Klan in Sask., p. 37.
- 23 Statement issued by J.W.Rosborough at Regina, May 8, 1928. Contained in WFP files.
- 24 June 15, 1928, clipping, Transcript of trial, G.P., p. 13791, as quoted in Calderwood, The Klan in Sask., p. 53.
- 25 The Empire-Advance, Tuesday, April 24, 1928, p. 2.
- 26 Ibid, Tuesday, May 1, 1928, p.8.
- 27 WFP, May 23, 1928, p. 7- 15.

- 28 The Brandon Daily Sun, Friday, May 25, 1928, p. 5.
- 29 WFP, Saturday, June 2, 1928, p. 7.
- 30 The Leader, Regina, Tuesday, July 3, 1928,
Contained in WFP files.
- 31 Editorial Comment, The Neepawa Press, Fri., August 3, 1928, p. 2.
- 32 WFP, October 17, 1928, p. 1.
- 33 WFP, October 18, 1928, p. 5.
- 34 WFP, Sat., October 20, 1928, p. 1.
- 35 WFP, October 23, 1928.
- 36 See The Pas Herald and Mining News, and The Prospector and Northern Manitoban.
- 37 WFP, Wed., December 19, 1928.
- 38 WFP, July 13, 1931.
- 39 Statement issued by J.W. Rosborough at Regina, May 8, 1928.
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- 40 The Pas Herald and Mining News, Friday, December 14, 1928.
- 41 Editorial Comment, The Neepawa Press, July 16, 1929.
- 42 La Liberté, le 1 avril, 1931, p. 1.
- 43 The Empire-Advance, Tuesday, May 1, 1928, p. 8.
- 44 WFP, Wednesday, December 19, 1928.
- 45 See The Pas Herald and Mining News, November 30, 1928, and
December 7, 1928; The Tribune, August 18, 1928 (WFP files);
The Empire-Advance, Tuesday, April 24, 1928, p. 2; WFP, November 3, 1928.
- 46 The Prospector and Northern Manitoban, Friday, November 2, 1928, p. 1.
- 47 WFP, Thursday, October 18, 1928, p. 5.
- 48 WFP, Friday, October 19, 1928, p. 12.
- 49 G.P. p. 12336 as quoted in Calderwood, The Klan in Sask., p. 53.
- 50 The Brandon Daily Sun, Monday, July 16, 1928.
- 51 Ibid., Friday, July 27, 1928.
- 52 WFP, Wednesday, October 17, 1928, p. 1.
- 53 WFP, Saturday, October 20, 1928, p. 1.
- 54 The Leader, Regina, Thursday, May 10, 1928, p. 9.
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- 55 WFP, Wednesday, October 17, 1928, p. 3.
- 56 WFP, Thursday, October 25, 1928.
- 57 Private correspondence, December 1971.
- 58 WFP, Wednesday, May 23, 1928, p. 15.
- 59 Private correspondence, November 1971.
- 60 Ibid.
- 61 Debates of the House of Commons, Ottawa, 1926, p. 574.
- 62 G.P. p. 12594, as quoted from Kyba, J.P., The Saskatchewan General Election of 1929, (unpublished M.A. Thesis, university of Saskatchewan, Saskatoon, 1964), p. 20.
- 63 WFP, Wednesday, October 17, 1928, p. 3.

- 64 WFP, Wednesday, October 17, 1928, p. 3.
- 65 WFP, October 23, 1928, p. 2.
- 66 WFP, June 2, 1928, p. 7.
- 67 The Pas Herald and Mining News, Friday, December 14, 1928, p. 1.
- 68 The Leader, Regina, Tuesday, July 3, 1928.
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- 69 WFP, Wednesday, October 17, 1928, p. 3.
- 70 Ibid.
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- 74 The Empire-Advance, Virden, Tuesday, May 1, 1928, p. 8.
- 75 WFP, October 23, 1928.
- 76 WFP, Wednesday, October 17, 1928, p. 3.
- 77 WFP, Saturday October 20, 1928, p. 6.
- 78 The Empire-Advance, Virden, Tuesday, May 1, 1928, p.8.
- 79 ~~WFP~~ WFP, Wednesday, October 17, 1928, p.3.
- 80 ~~WFP~~ Ibid. pp. 1&3.
- 81 WFP, Thursday, October 18, 1928, p. 5.
- 82 The Pas Herald and Mining News, Friday, December 14, 1928, p. 1.
- 83 WFP, October 23, 1928.
- 84 WFP, Thursday, October 18, 1928, p. 1.
- 85 WFP, Saturday, October 20, 1928, p. 6.
- 86 ~~WFP~~ Sentinel The Sentinel, January 23, 1930, p. 9 as quoted in
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- 87 WFP, Friday, October 19, 1928, p. 12.
- 88 WFP, Letter to the Editor, Saturday, October 27, 1928, p. 22,
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- 89 McKillop, A.B., Citizen and Socialist: The Ethos of Political
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- 90 WFP, Monday, November 5, 1928, p. 4.
- 91 WFP, October 22, 1928.
- 92 Editorial Comment, The Neepawa Press, Friday, June 1, 1928, p. 2.
- 93 WFP, Thursday, October 18, 1928, p. 5.
- 94 WFP, Saturday, October 20, 1928, p. 7.
- 95 WFP, Thursday, October 20, 1927, p. 2.
- 96 WFP, Letter to the Editor, Saturday, October 27, 1928, p. 22,
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- 97 Editorial Comment, The Neepawa Press, Friday, June 8, 1928, p. 2.
- 98 WFP, October 22, 1928.
- 99 WFP, Letter to the Editor, Saturday, June 16, 1928, p. 30,
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 - 101 An Observer, "The Ku Klux Klan in Saskatchewan", Queen's Quarterly, V. 35, Autumn 1928, p. 600.
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 - 103 Calderwood, William, "The Decline of the Progressive Party in Saskatchewan, 1925-1930," Saskatchewan History, Autumn 1968, p. 92.
 - 104 The Klansman, July, 1930 p. 4. Contained in Provincial Library files, Manitoba).
 - 105 Ibid., p. 7.
 - 106 Ibid., p. 14.
 - 107 Editorial Comment, The Neepawa Press, August 22, 1930.
 - 108 WFP, Thursday May 24, 1928, p. 9.
 - 109 WFP, Wednesday, May 23, 1928 p. 15.
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